

# *For you and you Alone*

By—Swami Shri Akhandanand Saraswatiji Maharaj

It is in the torrential wave of time everything is blowing fast. There is nothing which is steady in the forth-visible worldly invirement of life. Many rises and falls with entanglings and involvements happen to exist before us throught the whole universe. When we are under the temptations of any attractive thing, or detasted towards any fearful object, then our inner self is tented in usual with the red and blue colour of affection and grudge, or a sort of interest and disinterest, and thereby cash and every limb of our body is affected to merge in that affection, and desires to part with the said disenteresting factor. In a passion of which we forget ourselves and accordingly lose remembrance of allying-state, motive, study and duty aswell and absolutely being attached and involved so, plunge and merge in worldly dampness and muddiness. Presently the condition is, that we neither possess knowledge of ourselves not of otherwise. Neither there exists fair cardiac-attitude nor such a working-aptitude as for above. What he (a worldly human being) has to do with the gospel of spiritual-prehension who is fully adhared to the physical temptation and tinted with the dirty and sinful dealings and concerns, where there is no discussion about the God, surely then the allusien on account of the soul and its aprehencison thereto, becomes disinterested and futile. To have freedom from the corporal existence, the spiritual knowledge, exclusive of any

physical tension, is essential, as the soul possesses the body and not the soul the body. The soul or the spiritual factor or an attribute is the doer of a sin and that of a pious deed, and an enjoyer and sufferer of happiness and distress as well. The body only is not the origin and the end of life, because of the truth, that there was life before the body in being, and will also remain even after its (of the bodys) destruction and non-existence, The figure, age power, determination, talent, pleasure and pain etc. are evidently seen in scarcity and abundance, in a view of comparative ration among them. The physical generation or existence of different species and other sonstitutional beings, which are naturally singular and typical, cannot be in the absence of casual or creative factors; as, a non-existentvacum, the superhencsion, a physical-object, a natural-attitude or a spiritual-aspect, whether they, in accordance to their cultural seeds fertilised so in view of the allied deeds (good or bad) of the past, could be in one or innumarable, and might be similar or dissimilar with each other, It is therefore, even apart from the phusical existence, considering and contenting the soul as the only doer, owner, enjoyer or sufferer, and knowing it aswell to be coming into apperance and non-appearnace, to create happy-cultural motives and motions throught, essentially and exclusively necessary to have and possess plous and religious attitude and aptitude. Factual it is too, that firm belief in piety and religion possess the altering capasity in regard to the human nature, together with the creative power in order to avoid the happening of often (frequent) physical birth and ezistence.

Faithful-close-attachment or truthfull devotion in regard to religion, aught to be essential, together with the steady

belief pertaining to the exclusive existence of the Providence, because of the fact, that the heart of a creature like the man, is ever sympathetic and auspicious. He, the man at the very moment being interested and bearing grude towards a good and bad, tends to confirm fair and unfair motives and motions and likely becomes a sufferer, as if on and of his own accord and cause. The ultimate end of such an interest and unliking, is a burried buring in the bosom, and therefore, it is our duty to remember perpetually the inhuman Providence or residing steadily in the bosom of our heart. Thus, the detachment towards the worldly and eternal objectives, is sure to occur. So again, true it is that without the detachment or freedom from worldly attachments for a little ( about the worldly objects and attributes ), a curiocity and desire or the progerssive move and approach towrds the provedential iufinity, is to tally impossible. Human being, attached and involoved amidst the worldly trifles, can never be a claiment of the devine acchivement.

It is previlent, that giving a lift to mindly tendencies over and above to materialistic-worldly affairs, a sort of self pride grows in the life. As such, by a religious aptitude the unfair charccter and behavieur being aloof and perished by the force of the worthy demenour and conduct, gaining its due and proper place and so also by worshi-  
pping attitude and fast religious adoption, the interest and disenterest so being disappeared, an automatic acchivement to worldly detechment is procured. Blessed and praiseworthy is such a life. Thus, all the averises, as if being no where, at the same moment the virtuous nature is to be existed in that place. But the falacy here is, that a demon in the

form of the self-pride, as if being seated itself thereupon the lofty throne of this detachment and a creation presumes itself too, as an enjoyer and a claimant of that type of socalled lordly honour and highness. Now, in order to drive away and to get rid of this demon of filthy-pride and false honour from the inner-aspect of life, an upgrading and deep meditation is desired, when, whether it ( such mediation ) could or would be in the design of seeking a path towards god through its incarnations, being as if assimilated and fully absorbed in those godly substance as it so incorporated of them, or it may become in the detached state, other than that second-personally<sup>1</sup> substance, indicative of dualism with or without life, due

- 
1. The implied sense here is the dualism indicates 'I' and 'I am' as the first, indicative of the unique supreme soul, and 'you' and 'you are' as the second person, derived or coming into form out of the former the first, indicative of the meta-physical and physical object and substance, with or without soul, in view of the formal worldly existence. But, in real, in accordance with the firm and sound Indian Philosophical team, the first 'I' is, solitarily the creator of the world, and all the others in second and 'you' are the embodied shadow-incarnations of the same, and thus the team of dualism as 'I' and 'you' and 'other' is absolutely false, so also those deviations and attributes ultimately being dissolved and disappeared, the only one and unique supreme soul or the Providence remains for the next worldly creation, which is attributed to existence on its ( Provisional ) wish and will.

to the effect of contrary tendencies of the mind. Even being so happened, that is, formly being free from such a selfpride and thinking of highness solely for our ownself, the spiritual ignorance seated supremely on the throne, governs freely on its vast realm and empire as it is to such an extent ihat even after the arise of superhensi on in regard to the supreme sould ( which is not at all so being one and only one ) watched already to expand the same sense of dualism, and acts as so when such proper and favourable moment is availed. Without the furious fire as if of the supreme knowledge pertaining to one and selitary supreme soul, the ignorance of the kind never turns to ashes. It is therefore, ultimately essential to seek for the shelter of the Ethical-education ( Upnishad Vidya उपनिषद् विद्या ) the phylosophical wisdom ( vedand Jyan वेदान्त ज्ञान ), or the comprehensive knowledge about the single and exclusive existence of the Providence-the supreme-soul ( Bramhatmakya-bodha ब्रह्मात्मयैक्य बोध ) Means and measures and all other remedies are in assistance to the same, and in absence of which there is no chance in the least of becoming free from such a spiritual ignorance.

It has just been spoken that the spiritual ignorance is removed absolutely by spiritual Knowledge. Such knowledge is the solely patent measure, and freedom From spiritual ignorance is its outcoming fruit. But it does not mean that action, devotion or having aptitude towards spiritual Knowledge, being with an absorption in a deep meditation, are not at all in being to be adopted. It has already been taken and spoken of that for the purity in character and conduct, & for sanctity of heart, to what extent adoptibility

is essential they, as well, in order to purify materialistic notions, gradually & automatically remove the thick & thin layers of the suspicious perplexities prevailing around. The benifit of the performance and repeated practice of these means as vitual doings and devotion etc. Is, that they remain firmly as the natural-notion in life, and due to that, unique-supreme-spiritual, knowledge, being free from the spiritual-ignorance, they keep and preserve the ritualist and busy wise-person as the saint amidst the commen-folk-in vivonment, and they aswell, render to enjoy the unusual and uncommen happiness of the freedom from the life-hood-involvement. In their absence, no one can be a patriarch of any institution or a school of knowledge ( mainly of spiritual ), and without them, there may be no chance of keeping and extending safe, such traditions and conventicle institutions and schools. A man in commen, atrributes his reverence and confidence tow ards the spiritual-wisdom, in regard to a pious, holy and superhuman personage of the worthy character and conduct.

In these treatises so published, you would be able to go throug, and obtain uncommen and singular allusions and contexts, fully dealt with the knowledge of spiritual-experience and measure, bringing ehances to be taken as success-ful, only if you acquire and acchive even to a little assistance in adopting and practising means and measures to puild up your life.